

unsatisfactory. There remains only among these famous sects that of the Stoics, usually represented as the most advanced of all the sects of Greece or Rome in the knowledge of Deity. According to them, there was one great Divine Principle or Being, with a vast number of other gods. This Being or Principle was represented by them as of the nature of fire, and was identified with the element fire, regarded by them as the most elevated and powerful of all the elements. This Divine power of fire they represented as the governing principle of the universe, regulating all things by cycles. In these cycles, which followed one another in never-ending succession, there was a periodical conflagration, in which all things were consumed into the elemental fire or Divine principle, which at this period reigned alone. Then, in the proper course of development, this ethereal substance began to condense, and first the sun, the heavenly bodies, and the gods were formed, and then the earth and men, and these continued to act their allotted part till the cycle closed with another conflagration, in which heaven and earth, with gods and men, were absorbed in the Divine and all-devouring ether. It might be easy to find language in the writings of this sect sounding loftily to the ear, (the Stoics were addicted to lofty phrases in ethics and religion,) but such was really the theology of the sect which produced the hymn of Cleanthes, which Cicero selects to represent sound and enlightened theism, and which ranked among its votaries Seneca, Epictetus, and Antoninus, among the greatest divines and moralists of all heathen antiquity. May we not hold the Stoic Deity to be the highest product which the Greek and Roman intellect could furnish in Divinity?

How different, at this day, is the God of revelation, from the god of abstract and academic philosophy, whether it be that of speculative Germany, or sentimental France, matter-of-fact England, or Scotland with an intellect as hard

as its rocks!
 These gods are all of a class. However they may
 differ in minor
 particulars, some of them being painted in more
 meagre and
 others in more gorgeous colours, they all agree in
 this, that they
 are shorn of the attribute of holiness. They all
 differ from the
 living and true God, who, while clothed in
 attributes as lofty
 as any which the reason of philosophers can
 develop, or the
 imagination of poets can conceive, is raised far
 above their crude
 conceptions, by being constituted a holy
 Governor and Judge.